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AN  
APOLOGY  
FOR THE  
**Welch Knight.**

[Price One Shilling.]



THE HISTORY OF THE

ART

APOLLO

FOR THE

WELSH KNIGHTS

[Price One Shilling.]

THE HISTORY OF THE



AN  
A P O L O G Y  
FOR THE  
**Welch Knight.**

And a VIEW of the  
PRINCIPLES and present DISSENSIONS  
Between the CHIEFS of the  
**BROADBOTTOMS.**

A L A T E  
D I A L O G U E  
At the FALSESTAFF'S-HEAD,  
Between STATELY, DAPPER, TAFF, BROAD-  
BUM, TULLY, and LONGBIB.



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L O N D O N :  
Printed for M. COOPER, at the *Globe* in  
*Pater-Noster-Row.* M.DCC.XLV.

APOLLO  
FOR THE

# Edinburgh Knight.

And a View of the

Progress of the Dissensions

Between the Clergy of the

BROADBOTTOMS.

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LONDON:

Printed for M. Cooper, at the ...

... M. Cooper.



A N  
A P O L O G Y  
FOR THE  
WELCH KNIGHT, &c.

*Stately and Broadbum.*

*Stately.* **D**EAR *Broadbum*, I am glad you are come alone, and before the Company meets. We wanted this leisure Moment to consult about our common Safety. For since the Artillery, not only of the Public but of our own Party, is pointed at us, it behoves us to double our Care and Circumspection.

*Broad.* Caution and Address, my noble Friend, may help us to run some longer Time in Tick with the Public; but the Duns of our own Party are too importunate to be put off any longer. Ever since the Publication of that damn'd (1.) *Epistle*, and (2.) *Address*, they are become intolerably impatient, and not a little troublesome and

(1.) *Epistle to a WELCH KNIGHT, &c.*

(2.) *Address of Thanks to the BROADBOTTOMS, &c.*



and impertinent. How roughly did that cholerick *Shadow* of yours handle us at our last Meeting!

*State.* You mean *Taff*; and yet he is more gently treated in the *Epistle* than we are in the *Address*.

*Broad.* I admit it. But, Mr. *Stately*, does he not deserve a more gentle Treatment? We are now alone, and may drop the Mask.

*State.* Mr. *Broadbum*, you may have wore a Mask, I never did.

*Broad.* Pray Sir, what do you call imposing on a whole People, and on your Bosom-Friends particularly?

*State.* I call Imposition of any Kind a Deceit; and he who deceives can be no Man of Honour, let his Pretensions be what they will. But I deny that I have deceiv'd, or attempted to deceive the Public, much less my Friends. I never made any Promise to the Public but what I am ready to perform; nor have made any to my Friends, that I have not perform'd. — Mr. *Broadbum*, I know that you in particular, and most of our Party, have said many Things you believ'd not yourselves, and promis'd much more, which you never intended to perform. Nay more, you have promis'd Things you know to be impossible to perform, Things, which if in your Power, you would not do, nor wish to be done.

But

But such are the Absurdities incident to Party, such the Necessities to which the Chiefs of a Party are forced, and such the Shifts Men are driven to, who depart from the plain straight Road to the Favour of their Country.

*Broad.* There is a good deal of Truth in your Portraiture of the Leaders of Party; but I should be glad to know why you don't fall within the Description as well as I and the rest of our Principals. What Promises did you make when you appear'd first in the World?

*State.* None; I was receiv'd upon the Merit of my Ancestors, as many others were, who thought no more like their Sires than I did like mine. But since the Public believ'd I did, I did not think myself oblig'd to undeceive them.

*Broad.* And yet you said but just before, that you neither did, or attempted to deceive.

*State.* I say so still. If Men will deceive themselves, 'tis no Deceit in a Looker on not to shew them their Error. I got my T——e, as I told you before, on the Merit of ancestral Virtues, without being catechiz'd, or oblig'd to make any Promises. But thinking myself oblig'd in Gratitude to return the Obligation, I voted and gave my Interest to the Ministry I was so signally oblig'd to, while they were in Power.

*Broad.*

*Broad.* And was not that deceiving the Public, who expected, and had an antecedent Right to your Vote and Interest?

*State.* You should first prove, that the Ministry I voted with, acted in Opposition to the Intentions and Interest of the *Public*, who had that antecedent Right. But you can do neither. Queen *Anne's* last Ministry had, undoubtedly, the *Vox Populi* with them, which is no bad presumptive Proof that their Conduct tended to promote the public Interest of the Nation.

*Broad.* But *Gratitude* you said, and not Rectitude of Conduct, was your Motive for co-operating with that Ministry.

*State.* *Gratitude* might be the first Mover; but had not that Ministry the *Public* with them, I believe I would have stopt short. —

*Broad.* How wonderfully are you changed in relation to that *Public*, whom, it seems, you thought to be infallible in those early Days of your Youth!

*State.* I have still the same favourable Opinion of the *Public*; because I have never known the Bulk of the People of *England* mistake their own Interest.

*Broad.* If the People be always in the right; what Epithets do we deserve that have the *Vox Populi* plumed against us?

*State.*



*State.* The People are certainly in the right to expect a Redress of Grievances; and we deserve the Epithets they bestow on us, for bargaining for ourselves before we bargain'd for them.

*Broad.* This is downright justifying the public Complaint, and the *Welch-Knight* particularly, in his gross Liberties with you and I, at our last Meeting.

*State.* As you said the Mask should be dropt between Friends, you can't take the Liberties of Friendship amiss.—You have call'd that worthy Man my *Shadow*, aluding I suppose to my Influence over him; but if you take any such Influence in a general Sense, never were you more grossly mistaken. *Taff* did not keep us Company hitherto, out of any Deference to either you or me, but because he believed us of his Principles, and we took Pains to convince him that by joining us we should have the greater Weight in the Scale of Power, which Power, we assur'd him, should be employ'd for the Interest of the People. Now with regard to Principle, there is no fathoming the Depths of Men's Thoughts. And whether *Taff's* Principles be the same with yours, or both, or either be the same with my own, I neither care nor heed. Nor do I think it any Deception never to have come to an Explanation on the Head with either of you. *Taff* most certainly

J/B

means

means well, and has an Understanding equal to ours; but from a Diffidence natural to him, goes with us in an Opinion that we mean as he does. He was hitherto his own Deluder; but if I am not mistaken his Delusion is near an End, let us practise upon him never so artfully, and endeavour ever so industriously to throw him off the right Scent.

*Broad.* I believe so. His Earnestness to have us meet here to-night, denotes some sudden Resolution.

*State.* And could you in Justice upbraid him for separating from you, after having so grossly impos'd upon him?

*Broad.* I, impose upon him! Mr. *Stately*, I am as little capable of Imposition as yourself. It was your oily Tongue more than mine that won him to *our Purpose*.

*State.* Pray, Mr. *Broadbent*, let not your Choler oblige you to lose Sight of Justice.—You know, I had no *Purpose* of mine to serve when I join'd you in reasoning that truly honest Man into a good Opinion of our Scheme. I might have had the Place I enjoy without any Composition; and was not the *Purpose* of my standing out so long as I did, to bring you, more obnoxious at C——t than any of us, into that you fill?

*Broad.* But unless you had capitulated for your Party, how could you hope to secure the

the Enjoyment of your Place?

*State.* By acting as you have done to secure yours. *Hold my Tongue, and do as directed.* --- *Prithee, Broadbum,* distinguish your Company better. When you are got into a Circle of *Asses*, you may hide the cloven Foot; but when there is by but your Brother-every-way, let *Caution* and *Hypocrisy* take a peaceful Nap together. — But hush! I see *Dapper's* Chariot at the Door. — You may think, that I have a Kind of Right to an Influence over *Dapper*; but they who expect any there but such as Reason dictates, will be grossly deceiv'd. —

*To them, Dapper, Taff, Tully, and Longbib.*

Gentlemen, your Servant; you are half an Hour later than the Appointment.

*Taff.* No, Mr. *Stately*; 'tis you and Mr. *Broadbum* that have been half an Hour earlier, for Purposes best known to yourselves. Those who rule, not only a Party but the *Rulers* of it, may require being secluded from the rest of the World, for some few selected Moments.

*State.* Mr. *Taff*, you are greatly alter'd of late.

*Broad.* Or he would not winch at that



filly *Epistle*, which is as applicable to any of us here present as to him.

*Taff.* But, Gentlemen, is it not owing to your *Address*, let me not be provok'd to give it its true and a harsher Name, that I have any Share in the Application of an *Epistle* which paints us all so truly?

*State.* If there be any Portraiture there, of Mr. *Dapper* and myself, there can be no Likeness.

*Dapper.* We are placed on an Eminence.—

*Tully.* But not out of Sight, Mr. *Dapper*. The more eminent your Situation, the more conspicuous your Actions. As we move in a lower Sphere, our Conduct is less noticed; and when it is, 'tis suppos'd to be influenc'd by you that are more eminently situated.

*Taff.* 'Tis my Fate indeed, to be deem'd an influenc'd Agent, and to my Shame, I confess to have been of late, what the Public deem'd me to be. But as for your Part, Mr. *Tully*, I never understood that the Public suppos'd you to be under any Influence, except that of your own good Sense.

*Long.* Or — or —

*Tully.* Out with it, Mr. *Longbib*; shall I help, rather than the Word should choak you? — *Self-Interest* you would have said, was it not?

*Long.*

*Long.* It would ill become me to contradict the *Mouth* of our Party.

*Tully.* You are welcome to call me as you please. But in Regard to *Self-interest*, in what Sense does it appear that I have been influenc'd by it? I have neither Place nor Pension.

*Long.* You know best whether or no you have a Pension; and we all know why you have not a Place.—Come, come, *Tully*, you may pretend ill Health, Abstemiousness, or any other Obstacle you please; but we know you would have a Post suited to your Ambition; and that because you have not that which you fixt your Heart on, you'll rather wait than accept of one you don't like.

*Tully.* Suppose it be as you say, I am still more pardonable than those who hurry'd into Places, without thinking in the least of those who help'd them to them.

*Taff.* I fear our Guilt falls but very little, if at all, short of theirs. I am not only as you are, without a Place; but acquitted by the Public of having any View to one; yet see how I am treated, and most meritoriously too, for lending my Name to Measures I have ever disprov'd of. 'Tis not enough for a Man to be intentionally virtuous; *Virtue* should be active, at least all social Virtues should be so. What is the Community the better for your Virtue or mine,

if we employ it not for their Service? But to come nearer the Case, is not our *Virtue*, supposing us endow'd with any, hurtful to the Community, if it countenances the Actions of the Vicious and Deprav'd? It was justly observ'd, that the Virtues of *Cæsar* had undone the Common-wealth of *Rome*. But, Gentlemen, mistake me not; I lay no Claim to Virtue myself; nor should I mention it in the Light I did, but to do that Justice to *Tully's* Merit, which has been paid it by the Public, since his first Appearance in the busy Scene of Life. Yet as much as I admire the Brightness of the Jewel, I can discern a Speck in it, which perhaps my Fondness of it would overlook, if my own Mistakes did not clear up my Apprehension.

*Dapper*. Gentlemen, don't you perceive that *Taff* is grown another *Tully* in Oratory? Ha, ha!

*Taff*. Pain and Anguish of Mind, Mr. *Dapper*, render a Man eloquent sometimes.

*State*. Prithce, *Taff*; whence proceed the Pain and Anguish of thy Mind? You seem pregnant with some mighty Secret; I wish you would unfold it for your own Ease and ours.

*Broad*. You need not doubt it; he has desired this Meeting for the Purpose.

*Taff*. I have indeed desired the Meeting, but more to be inform'd of Secrets than unfold



unfold any. What Secrets there were in the Party, you had the Keeping of them. I apply myself to you, Mr. *Stately*, and Mr. *Broadbum*. You, Mr. *Stately*, had the whole Secret of whatever Bargain was made for us all; and you, Mr. *Broadbum*, all the other Secrets of the Party committed to you principally.

*Broad.* I know of no Party Secrets that you and every other Member of the Party are not acquainted with.

*State.* Nor I, of any secret Bargain.— You found yourselves equally courted by the Falling and Rising M——rs, that is, in short, you saw yourselves grown formidable to the C——t, and you directed me to receive any Overtures that should come from that Quarter.

*Taff.* But you exceeded your Instructions. Instead of hearing and reporting Overtures, you sign'd, and seal'd, and engag'd your Party without their Knowledge.

*State.* I rejected indeed all Overtures from the tottering M——r, as believing him incapable of acting either honourably or virtuously.

*Taff.* And threw your Party into the Arms of his Rival, without Condition or Stipulation.

*State.* I made no Bargain that you did not ratify. There were *Places* for such as would accept them, and *Honours* for such

such as were more vain than covetous. And Mr. *Taff*, tho' you would take neither, you know you might command either. But you would be a Volunteer ; and 'tis but just that Gentlemen should be indulg'd their own Way. But then they should take Care not to do others an Injustice.——What has sower'd you so much of late? I'll answer for the M——r ; you may have what you will. Why then this jangling with your Friends? Why this Contrast between your public Conduct and your private Sentiments? If you don't approve of public Measures, why do you concur in them ; and if you do, why will you thus eternally quarrel with those that act but as you do yourself? ——

*Long*. Ha, ha ! Mr. *Taff*, you'll excuse me ; but I can't for my Life help coupling you with a late *Jury-man*, who repented him of his Verdict after he had agreed to find the Prisoner guilty.

*Tully*. But Mr. *Longbib*, was no Collusion used to inveigle your *Jury-man* to join in the Verdict?

*Taff*. If there was none, his Case and mine are not parallel.

*Dapper*. 'Tis but a lame Excuse for a Man of Sense to own an Imposition in a Matter of Importance. What a Figure should I make, if I should own to have been

been influenced or inveigled to abet a Conduct I did not approve of?

*Taff.* I own no Influence any more than you; but if no Collusion has been used to lead you all the Lengths of the A——n, without obtaining any one Point for the *People*, our Situations differ.

*State.* *People!* a necessary Watch-word while a Party is forming or gathering: but take mine, Mr. *Taff*, if ever the Word was of any Use or Significancy, it has lost it in our Hands. Gentlemen may talk of the Wants of the *People*, the Hardship of the *People*, and Gratitude to the *People*, till they themselves fancy what the *People* neither feel nor expect: And they may think to continue their Popularity by inveighing against those that have stipulated nothing for the *People*; but if such Men be in Earnest, if they mean what they say, they themselves are guilty of the Deceit they would impute to others.

*Taff.* Deceit, Sir! Seek at home for it. I never made any Acquaintance with it.

*State.* How little do some Men know themselves! They are ever most deceitful and most to be suspected, who disown any Acquaintance with Deceit.

*Taff.* No Body doubts of your Knowledge of all the Quirks and Distinctions relative to the Vice.

C

*Tully.*



*Tully.* This Tartness is ill suited to either Politeness or Friendship. I wish we had enter'd on the Business of our Meeting.

*State.* If any we have; for I am apt to think, that the Purpose of our Meeting was to hear Mr. *Taff's* Vindication of himself.

*Broad.* And to witness his Abjuration of the Principles of his Friends.

*Taff.* I hold not Friendship with Men of no Principle.

*State.* Because we have taken Places, and you have taken none, you fancy our Principles are not the same. But, dear *Taff*, suffer not your Passion to cloud your Understanding. If you have no Place, you had one, or something like one in View, when you agreed to fall in with the Measures of the C—t. Perhaps you don't think you had. But if you had not, how came you never murmur'd till of late, nor thought of the People, till they put you in Mind of your *Ingratitude*?—Shall I be free with you; I know no Man more oblig'd to the People than you.

*Taff.* And to return the Obligation, no Man would go farther to serve them than I.

*State.* I don't know what you may do; but I will venture to say, that hitherto no Man ever did less, to be popular in your S—l Capacity.—Pray, *Taff*, what have you done for these People you affect to

love and pity so much? You say, you were under no Influence of late; and you say truly, if you mean any foreign or external Influence: But I hope you will not say that you were under none for all that. Reason has and ought to have an Influence over Man, and *Self-Interest* has, and always will bias his Conduct. Say what you will; nay, think as you please, your Conduct since the present S-----n of P-----t, has been influenc'd by that same *Self-interest*, whether you own it or own it not.

*Long.* Prithce, good *Stately*, deny not our worthy Friend the Pleasure of thinking he had walk'd all the while by the Clue of his Reason.

*State.* I wish him too well to indulge him in Error.-----He may fancy that the sickly Humour he is in, is an Offspring of his Reason; and may think that 'tis Reason which whispers him in the Ear to quarrel with his old Friends, and quit their Party. But he is not more mistaken in imagining he loves the People, and would oblige them if he could.---His present Peevishness is owing to *Resentment*, and not to Reason; and in affecting to love and oblige the People, he only shews that he loves and obliges himself. Man is not so great a Stranger to any Thing as to himself. He is engross'd by Self-love, and don't know it. When he thinks he is least influenc'd or prejudic'd,

he is then the most so. — You did not know perhaps that you loved the People for your own Sake, and not for theirs.

*Taff.* I am sure I love them purely for their own Sakes. They have a Thousand native Charms that should endear them to every virtuous Man.

*State.* Virtuous Man! there 'tis again. You will think that you are *virtuous* because you wish well to the People, and that you love them because you are virtuous. You are got into a vicious Circle, out of which Men don't easily extricate themselves. You love the People as a Man loves a Mistress, to gratify yourself. And pray is there any Virtue in loving a Mistress? or if there be, is not *Virtue* a Chimera, a Play-thing for Children and Fools?

*Taff.* You may play upon Words, Sir, as much as you will; I am satisfy'd that every virtuous Man loves the Community he is of.----

*State.* A good Reason why, because he himself is Part of that Whole. But how can it be said that Love is the Effect of Virtue, where *Self-interest* is so deeply concern'd?

*Taff.* Sir, all your Sophistry shan't seduce me from my Purpose. If something is not immediately done for the People; if some of our big Promises are not kept with them;  
if,



if, in short, their Grievances are not redress'd, I shall let the World see that I am guiltless.

*Long.* Guiltless! ha, ha!--- A Man keeps Company with a Gang of Th-----s 'till they can do no more Mischief, and then forsooth, he quits them to let the World see he is *Guiltless*.----ha, ha! Dear *Taff*, you'll pardon me; Gentlemen all, I stand in Need of yours.

*Tully.* *Longbib* can't help laying about him, tho' he cuts himself deepest.----*Mr. Taff*, you must not heed him; if there be any Aptness in his Comparison, he himself suffers most by it.

*Long.* Pray, *Mr. O-----r*, be more consistent. I am but one of the Gang; and is not *Tully* another? ---- O, but, cry you Mercy! a Man with a *Place* is a worse T---f than he who steals, and has none.--- A refin'd Distinction, which you *Expectation-men* only are capable of making.

*Tully.* In one Sense, I own myself an *Expectant*, if by the Word you mean the expecting somewhat to come; but my Expectations were, that the Company I kept would think of their Friends after they had provided for themselves. And I should think that *Taff's* Expectations had the same Tendency.

*Long.* Without Doubt. Whoever expected

pected that either of you would own any other Expectations?

*Dapper.* Gentlemen, if we are met here but to jangle and quibble, I should think it best to adjourn.

*Long.* O fy, Mr. *Dapper*! to talk of adjourning before the *Expectants* shall have exonerated their Consciences, and vindicated their Conduct.

*Tully.* I hope you'll acquit us of all *Expectation*, if we do either; it being never known that *Remorse* was any Recommendation to Ministers.

*State.* *Virtue*, *People*, *Guileless*, *Remorse*, &c. are pompous Words, which read well and sound well in the Ears of the Multitude; but come to apply them, and they often have none or a very different Meaning from what is intended.—What have we to do with *Virtue*, that are Slaves to *Self-love* and *Self-interest*? You who pretend most to *Virtue*, give what Turn you will to your late Conduct, on a Supposition of its being wrong, and you will never be able to justify it from any Maxims of *Virtue*. If the Measures of the Administration were wrong, or rather if you thought them so, I need not say that your Support of them was no Act of *Virtue*. And again, if those Measures were right, there is neither Sense nor *Virtue* in exploding them, or separating from the Authors of them. If thus your *Virtue* sinks to nothing

thing but a Name, what comes of your *Guiltless* and *Remorse*, which vanish like Vapours when not founded on *Virtue*.

But there remains another Word more used, and of greater Hopes than either; and that is *People*. I verily believe the Word *People* is wrested to more Meanings than any in our Language. ----

*Taff*. Yes; while they are helping up some Men to *Preferment*, they mean one Thing, but if they expect grateful Returns and the Performance of Promises, they have quite another Meaning.

*Tully*. I can't say what other Gentlemen may have done; but for my own Part, I was always sparing of my Promises.

*Long*. I warrant *Taff* has made as many as grow Leeks in his Garden.

*Taff*. Sir, I made none that the People had not a Right to; nor any in which you did not all join while you courted those People, whom you now slight and despise. ---- But with some, the *People* are like Scaffolding, which is no longer of Use than while the Building is going on.

*State*. Well, Sir; since you will be Champion for the People, what would you have done for them? You would have the War supported and the Occasions of the Public supply'd; I suppose, before a Redress of Grievances?

*Taff*. If



*Taff.* Why might not the Supply and Redress go Hand in Hand?

*Long.* Why did not you, *Expectant* Patriots, think of that before the Supplies were granted?

*Taff.* Because we were drill'd on by Expectation. —

*Long.* I thought as much. Before this same *Expectation* was worn Thread-bare, all Things went right; but considering that Courts are like the Sea, always fluctuating and in Motion, who would wait longer than three Months for the Accomplishment of the Promises of Ministers, who may be out before the End of the Fourth?

*Taff.* Sir, Your *Expectation* and mine differ as much as our Principles.

*Long.* Principles! ha, ha! a Term just as significant as the Words *People* or *Virtue*.

*Taff.* With one that has none indeed, the Word Principles loses its Meaning; but among the Wise and Virtuous, it will ever have one. And among such, the Man who has none will be deem'd a Monster.

*Long.* 'Tis to be hop'd your *Wife* and *Virtuous* will have fixt a Standard for *Principle*, before they condemn a Man that has none. — Now, Sir, I am of Opinion that it is better be without any, than have bad *Principles*. And I am not clear, but it is better to have none, than even profess

ness'd good *Principles* yet act upon the bad, or rather be a Slave to none.—You love the People, you say; and you would be very angry with any Man that should refuse you *Principles*, and those of the best Kind too; yet what have these beloved People got by your *Principles*?

*Taff*. How could I serve them, when I kept Company with Men of none or very variable *Principles*?

*Long*. Again, I say; where did your *Principles* lie down to take a Nap, while you kept such vile Company? --- Ah, *Taff*, you forget how pliant *Principle* is before *Expectation* and *Self-interest*.

*Taff*. 'Sdeath, Sir! why will you tell me of *Expectation* and *Self-interest*, that never had Acquaintance with either?

*Long*. Why so hot, my Man of Principle, when the secret Power of *Expectation* and *Self-interest* is universally admitted?

*Taff*. Let who will admit it, I never shall, when it clashes with my Integrity.

*State*. There lies the Charm which too many yield to. Your Heart, perhaps, and your Understanding disdain'd to bend to *Expectation* and *Self-interest*; but you forget the Influence which the Passions have on both.—Come, come, *Taff*; I will not refuse you the Merit of meaning well; but as to any Thing more, your Pretensions ought to rise no higher than your

D

Neighbours.

Neighbours.—You might have imagin'd that mighty Matters were intended for the People; and I am willing to believe that your Passiveness of late was owing to the Hopes you had form'd to yourself of a Redress of Grievances. But, supposing such Redress necessary, which I take not to be the Case at present, you might learn from Reading and Experience, that Courts are like the Church, which receives all Things but returns nothing.

*Taff.* How Sir! Do you think there are no Grievances that require Redress?

*State.* The Word *Grievances* is of a very undetermin'd Signification, and often spoke by those who understand its Meaning least. But this is not your Case, you know the Grievances of the People and can point them out distinctly, or you would not insist so strenuously on a Redress of them.

*Taff.* They are too many and too obvious to be mistook by any, but such as see through the Opticks of *Self-interest*.

*State.* And that is the whole People to a Man, who see through no other Opticks, nor act by no other Principle but that same dear *Self-interest*, which governs Mankind. Men may talk of Patriots and Patriotism as much as they will, and fancy themselves the one, and think they act up to the other; but they do but impose upon themselves all  
the



the while, as much or more than they abuse others.

*Broad.* The most that can be said in Favour of those *deluded* and *deluding* Men, is, they blend a little more of the *public Interest* with the *Private* than others. But Patriotism in any other Sense, is mere Illusion.

*Long. Taff.* what think you now of your Men of Principle?

*Taff.* That they never had any; or if they had, that the Magic of the C—t has expell'd it.

*State.* The Court will always influence, and not because Men are without Principle, but because it has wherewith to gratify *Self-interest*, which influences all the World. — If by *Principle* is meant that a Man shall always be in the same Way of thinking, which it means or it can have no Meaning, what Man in the World ever could lay Claim to Principle? Mr. *Taff*, I believe you to be as staunch in what is deem'd Principle, by the Vulgar, as any Man; but can you say that you never vary'd your Way of thinking? Even as to Politics, which are more immediately under our Consideration, can you or will you say that they have always appear'd to you in the same Light?

*Taff.* I can and will say, that I never

lost Sight of the Interest of my Country.

*Broad.* Not, I suppose, of what you judged to be the *true Interest*,

*State.* 'Tis in Politics as in Religion, every Man thinks that best which he likes best: And with too many, they like that best which they knew earliest. The Prejudice of Education or Custom, is of equal Force in both.

*Tully.* I am sorry to hear Scepticism so openly avow'd. I did not think it bore such general Sway, on a Supposition that there were such Standards as *Truth* and *Reason*, under which Men might think and act in Safety. I don't say that both are equally infallible; but tho' *Reason* be not as much applied to as *Truth*, yet does it hold out such Lights to the Mind as direct to *Truth*; so that if *Reason* be not always an infallible Guide, 'tis the Fault of the Possessor.

*Long.* Was ever a Patriot Cobweb so finely spun? *Truth* is infallible, who ever doubted it? But the Question is, how to get at that Infallibility. *Reason* can't possibly guide us to it, nor, to use your own quaint Expression, can it hold out any Lights by which we may distinguish the *Truth* with Certainty.

*Broad.* Impossible; because the Lights of Mankind vary, and are brighter or dimmer according to the Constitution and Education

cation of each Individual. That is, the Reason of Mankind so necessarily differs in each Individual, that it is impossible all should think alike.

*Long.* If then there be no infallible Guides to *Truth*, pray what becomes of your Party-men of Principles, since no two of them think alike? It can't be urg'd that they act upon the same Principles; that would be absurd, because if they did it must be admitted that they all thought alike, which is impossible. Wherefore, the most that can be said for those sanguine Gentry by their Partizans, is, that tho' each Member of a Party have his peculiar Principle, yet the collective Body may act upon one and the same Principle with regard to the general Welfare of the Community. But does not all the World perceive how this specious Conclusion hobbles?

*Taff.* In your Judgment then, there is no such Thing as Principle.----

*Long.* Does not your own Experience point out to you the Rectitude of my Opinion? Whatever you might have thought of my Principles, I assure myself that you always, 'till very lately, look'd on your own, and those of your Bosom Friends, *Stately* and *Broadbottom*, to be alike.

*Taff.* That, I confess, was the Lure  
by



by which they wrought me to their Purposes.

*Long.* But you and they were not the only that differ'd in Principle; you differ'd with yourself.

*Taff.* How Sir! I differ with myself?

*Long.* Yes, Sir, with yourself. Your Principle, that is your Reason, told you at the Beginning of the S-----n, that the Grant of Supplies ought to precede a Redress of Grievances; but now this same Reason whispers in your Ear that they ought to have gone Hand in Hand, as you phrase it.

*Tully.* His Principle might not vary, tho' his Reason or rather his Deference to the Judgment of others, might have vary'd his Opinion. I judge of Mr. *Taff* by myself; and for my Part, I wish'd for a Redress of the Grievances of the People, as earnestly before the S-----n as I do now; but for the Sake of domestic Peace, and for carrying on a necessary War with Vigour, I was contented with the fair Promises of those who took upon themselves to answer for the C-----t.

*Taff.* That is, with your Promises, Gentlemen, who prick'd us down in that long List of *Asses* for whom you bargain'd with the M-----r.

*State.* I am sorry to see Gentlemens Resentment hurry them beyond their usual

usual Temper and Politeness. I know of no Bargain with the M----r, nor of any List deliver'd to him either of Men or Asses. If Men will make themselves Asses by remembering nothing that pass'd, and insisting on Things of no Necessity, who can help them?

*Taff.* I don't know how far you Gentlemen of *no Principle* may think it necessary to remember what pass'd; but if your Memories be not much impair'd by the Air of the C----, you can't have forgot that you brought us Assurances from the M----r (those were your own Words, Mr. *Stately*) that Grievances should be redress'd as soon as the Supplies for an early Campaign should be granted.

*State.* I don't disown it. But before you arraign'd us of Breach of Faith, you should shew that there are Grievances to be redress'd.

*Taff.* Is it then become a Doubt that there are Grievances?

*Broad.* There is no Doubt that some Men complain of Grievances; but was it ever otherwise? Therefore Grievances don't become such because of the Complaint of Scribes and Declaimers---

*Taff.* And of Patriots too.--- Mr. *Broadbum*, you stoop'd, I suppose, to find Grievances, as *Sixtus* the Fifth did for the Keys, before you got a Place; but  
since,

since, you stand so upright that you can see none. Strange! that a Place should so weaken the optick Nerves as that a Man possess'd of one can't see even a Glimmering of an Object which he had so often seen at full Length.

*Long.* An Object, rather, which he had so often pretended to see; ha, ha!--- Dear *Taff*! did you never in your Life pretend to see what you did not see?

*Taff.* Never.

*Long.* All I can say then is, that you are no fit Company for us fallible Mortals, and therefore should seek some other Society.

*Taff.* 'Tis indeed, Mr. *Longbib*, high Time I should change my Company; since I find that those I relied most on, can forget all they had been saying and thinking for twenty Years and above.

*State.* Suppose we talk'd of Grievances to keep you and others Company, is that any Proof that we really saw any? And as for our Thoughts, 'tis hard you should expect they would be the same for so many Years together, when you know by Experience, that neither your own nor any other Man's were ever alike for two Minutes together.---But to come more immediately to the Point, what are the Grievances you would have redress'd?

*You*



You don't expect that the Taxes should be lessen'd in War-time ?

*Taff.* But I expect that they should be levied more equally, and collected less onerously and more consistently with the Liberties of a free People.

*Broad.* Can you suppose that the C—t will part with its chiefest Power, or the M—rs with their best Support ?

*Taff.* I can suppose, and so ought you, that any Powers threatning Liberty, should be parted with ; and that 'tis the Duty of all who wish well to the Community to concur in obliging M—rs to consent that the C—n have no more Power than was design'd by the Constitution. The vast Power accruing to the C—n from the enormous Increase of our Debts and Taxes since the Revolution, was not foreseen by those who brought it about, or they would either have provided against it, or not have gone the Lengths they did.

*State.* Provided against it ! What Provision would you have had made against the Power arising from Debts and Taxes ? If you take the Collection from the C—n, you must place it elsewhere ; and wherever it be, the same Power will follow. — But I never hear of *Provision* that I can help smiling at.

*Long.* Now, faith, *Stately*, I can't for my Soul see, why the Mention of P—y

E

*Provision,*

*Provision*, should encrease the Stock of your Laconism.

*Tully*. He must mean, that the Power of P---ts being indeterminate, no P---y *Provision* can be of Duration.

*Taff*. And therefore, that none should be made or insisted on. Why truly, considering what we have seen done in our own Time, one might well say that all such *Provisions* are so many popular Snares laid by artful Men to catch the Mob, and serve some temporary Purpose.---By the Act of S-----t we were to have nothing to do with H---r, yet what Millions has that paltry Piece of T---p Ground cost us?

*State*. I wish, dear *Taff*, it may not be with you as with flippant C---y, who by a frequent Repetition of his famous Story of Mr. *Pope's* Lechery, came himself at last to believe it true. You have talked so often and so much of the Millions which H---r cost us, that I fear you believe, what was only meant to raise a Spirit of Liberty.

*Taff*. A Spirit of Sedition, you should say, if no more was intended by the Cry against H---r than raising a Spirit. Will you say then, that there was no Reality in the late loud Complaints that the Interest of the E-----e had been all along pursued by the M-----rs of the C---n since the Ac---n?

*Provision*

B

*State*.

*State.* The Complaint that had most Foundation has been redress'd.

*Long.* For ever stop your Mouth as to Grievances, since the 16,000 *H---ns* are--

*Taff.* Shuffled to the poor Queen of Hungary. I wonder Men are not asham'd of such shallow Evasions. Of all the Slights of Hand of M---rs and Patriots, I think that the most bungling, and, let me add, the most g---fs and inf---t.

*Long.* Have you done, Mr. *Taff*?

*Taff.* Yes Sir; and shall have done for ever with Men that have so mean an Opinion of the Understanding of *Englishmen*, as to suppose them incapable of seeing the Imposition, which must have been the Case here.

*Long.* This had been declaiming in Character, if you had been in other Company. But faith, *Taff*, 'tis quite out of Season among ourselves.

*Taff.* You may be used to suit your Discourse to Seasons and Companies, but I have not. ---

*Long.* Lord, Lord! that Men can't see that they flounce the deeper in the Slough, the more they exert themselves to get out. Why won't you consider, that if the Slight be bungling and the Imposition gross, you saw the Game play'd and sate by all the while as passive and silent as the *Clare-market Orator's* Audience!



*Taff.* I saw 500,000*l.* given the Queen of Hungary, and thought the Increase of Subsidy reasonable, considering the present Situation of Affairs; but never dream'd she should be saddled with our late M——s, who I supposed would be maintain'd at the proper Expence of the richest P——e in Europe. —

*State.* A Prince may be said to be either rich or poor, just as the Nations he governs are so. Ours, in Quality of E——r, may be deem'd a poor P——e, but in his Regal Capacity he is the richest in Europe, because he governs the richest Nation in Europe. Now pray is it not more reasonable that the rich K——g should defray the Expence of so many Thousand Men employ'd in the common Cause, than the poor E——r?

*Taff.* 'Zounds! why don't you speak out then, and deal openly and candidly with the People?

*Long.* *Taff.* if you had taken a Place, you would have known better than to blab out all you know.

*Broad.* But without one, he might know the Danger of trusting Secrets to the Public. The People are as little capable of keeping Secrets, or judging of the Fitness or Unfitness of publick Actions, as they are to be trusted with the Care of their own Preservation or Liberty.

*Long.*

*Long.* That indeed was a home Thrust.  
*Gad, Broadbum,* I am ravish'd for your Sake, who have been a Patriot of the first Magnitude, that we are here but few and all of a Piece, except *Taff*, who is too much a Gentleman to tell Tales out of School; and the *Oxator*, who, as much as he affects to court these same People, loves them no better than we, who are deaf to their Complaints and blind to their Grievances.

*Tully.* Mr. *Longbib*, I can readily overlook your Pleasantry, but when you assume a Privilege of drawing Characters which you can't be acquainted with, I must take Leave to set you right. From your own Description of yourself, the People owe you no Sort of Obligation: For if you had the Power, you want the Intention to serve them. But this is not the Part I would set you right in. 'Tis no Business of mine to attempt altering your way of thinking, were it practicable; but find myself obliged to assure you, that you and I think very differently with Regard to the good People of this Kingdom. You seem of Opinion, and I am sorry to find you have more Company than I expected, that the Grievances of the People is a Chimera, and that they complain, not because they have any real Cause, but because they bring Murmur and  
Discontent

Discontent with them into the World. I think, on the other Hand, that they are obviously and sensibly aggriev'd, that they don't complain without Cause, and that, how natural soever Murmur and Discontent may be to them in common with the rest of Mankind, I defy you to shew an Instance of their complaining without Cause. There may have been Parties of Men that had complain'd of Courts, Measures and Ministers, from private Motives of Ambition or Resentment: But I remember no Instance of the general Complaint of the *English* Nation, without solid Foundation. I hear it said, that the People are incapable of judging of the Fitness or Unfitness of publick Measures, or of taking Care of their own Liberties; and I am to suppose this to be no less your Opinion than the Gentleman's who spoke it, from whom such an Expression was as little expected, and comes with as ill a Grace as from most Men. But with Submission to that Gentleman's greater Age and Experience, I think he has asserted what he can't support by any Proof either antient or modern. The People indeed, are not vers'd in the Arcana of the Cabinet, but are never at a Loss in Regard to their *own Interest*. They judge of it with great Propriety, and never mis-

take



take it long, nor at all, if left to themselves.

*State.* His Description is certainly just, tho' it be necessary that we speak another Language at present.

*Tully.* These neglected *People* are much to be pityed. They are the *Idols* of some Men while they are treading up the Rounds of the Ladder to Power and Ambition; but they are no sooner arrived at the Goal of their Wishes, but they kick off the useless Scaffolding with Scorn and Contempt. Who could have thought that Gentlemen, who had been paying Court all their Lives to the *People*, would be the first to overlook their Wants and obstruct their Happiness?

*Taff.* Ah! dear *Tully*! who could have suspected the *Virtue* of one whom you honour'd about three Years ago, and whom I rever'd to a Degree of Enthusiasm? Even after the *Arch-Apostate* fell, to the Comprehension of all considerate Men, he still found Means to deceive me. I could not see his Apostacy, tho' visible to all the World besides. 'Tis deem'd a *Virtue* to be steady in Friendship; but alas! what is virtuous in some may be vicious in others. Steadiness in Friendship, when directed to a worthy Object, is virtuous and meritorious, but may become otherwise by making an ill Choice.

*Country*

Had

Had I been less firm in my Friendship for *Squat*, I should have seen his Deception, and wean'd myself from him and his Cause much earlier than I did. But it is a Weakness, and I own it mine, not to be presently able to discern Blemishes in the Ideal Character I had once form'd to myself of the Man I esteem'd.

*Tully*. I can't help owning, Mr. *Taff*, that I and many others were alarm'd at the Duration of your Concurrence with that *Apostate's* Measures. And it has been suggested, that *Squat* owed his Success partly to the Sanction of your Countenance.

*Long*. That is making a Compliment to the Gentleman's Power at the Expence of his Probity and Understanding.

*Taff*. I am sorry, anxiously sorry for my Weaknesses and Mistakes, but not ashamed to own them. I confess my Weakness in Regard to *Squat*; and I have no less Reason for owning the like Imbecility in Regard to some later *Apostates*. These I took early into my Bosom, and permitted them to lodge and rule there, on a Supposition that they had no Genius, any more than myself, for Deception; and that they had the same Views, and were actuated by the same Principles. All the Knowledge I had of my own Heart induced me to think that I loved my  
Country

Country and my Countrymen with Fer-  
 vour and Sincerity, and that I loved nothing  
 better nor so well: And all my Knowledge  
 of those that have since deceived me, in-  
 duced me to believe that they felt the same  
 Desires and Passions, in Regard to the  
 Public, which I did myself. I supposed a  
 Similitude, and gave my Heart where I  
 thought to have found it. And, be it said  
 to my Confusion, when once I bestow my  
 Friendship, as I never intend to recall  
 my Affection, I steel my Heart against all  
 Doubt and Suspicion.—

*Long.* Wherefore you are more your  
 own Deluder than any other. If you steel  
 your Heart, as you express it, against all  
 Doubt and Suspicion, what comes of Judg-  
 ment and Free-will? Perhaps, you don't  
 see the singular Oddness of the Portrait you  
 drew for yourself.

*Taff.* So I draw it without flattering my-  
 self, I shall never quarrel with such as don't  
 like it. If the People have been injured  
 by my Weakness, the least Atonement I  
 can make them is to own that Weakness,  
 and take publick Shame to myself, for  
 suffering myself to be a second Time de-  
 ceiv'd in the same Manner and by the like  
 Practices.

*Long.* But not by the same Men—And  
 so far you are excusable.

F

*Taff.*



*Taff.* Not at all; because, tho' the present and late *Apostates* were not the same, their Practice and Conduct being the same, I ought to have shun'd them equally.

*Long.* You know, my dear *Taff*, one can't stay the Flood of one's Ideas any more than he can the Flight of modern Patriots from their old Principles; and therefore you will excuse my saying, that your Vindication of yourself has greatly the Complexion of the last dying Speeches of the Gentlemen of a certain very ancient Profession, before they take their last Leap into the Dark. They complain of their Company, and so do you; they are sorry, and so you say you are; and alas! they see their Error too late, and so say you.——As you say you have always, and ever will contend for the Freedom of the Subject, you won't I hope be the first to infringe that Freedom yourself. Besides, I don't see but that we are here got upon a clear Stage, where no Favour nor Quarter is given or ask'd.

*Taff.* I ask none for myself, as being unworthy of any from a People, whom I fear I have injured by my over Easiness and Credulity. I associated with Men whom I thought to be as warm in the Interest of the People as myself, but ——

*State.* What?——I have listen'd with much Patience to Gentlemen's Encomiums of themselves, and their Invectives against

against others, but can see no Foundation for either. If the Measures they concurr'd in were in themselves as bad as they represent them, I am sure their Concurrence merits no Encomium; and if those Measures were just and warrantable, all Invective is wrongful and unjust. What your Weakness may have been in Regard to Mr. *Squat*, three Years ago, or what Prejudice accrued to the Public by your Foible in Regard to that Gentleman, I neither know nor care. But Sir, I address myself to you particularly, Mr. *Taff*, if you apply all you said of *Apostacy* and *Weakness* to me —

*Broad.* Or to me, Sir —

*Long.* Nay, nay; sooner than old Friends should fall out, e'en let the whole Application be to me and *Deepwall*, who luckily enough happens to be better employ'd than be witness of our Follies and Jangles.

*Broad.* *Deepwall* is too sensible and jealous of his own Power, to court or make Submissions to those that have delegated all their Weight and Authority to him. As he knows himself answerable for his Conduct in his legislative Capacity, to none, he has no Apology to make to Friends or People. When the Term of his Lease is expired, they are at Liberty to renew it or not; but while it exists, *Attendance* is all that

the People have a Right to insist on from him or any of us.

*Tully.* In saying that the People have a Right to insist on the *Attendance* of their Representatives, is tacitly admitting that the *Attendance* should be purely to promote the Welfare of those who have such Right. For it would be absurd to say or think, that the People requir'd their Representatives to *attend* in order to hurt themselves. But really, Mr. *Broadbum*, I think the People have an undoubted Right to somewhat more than bare Attendance from their R——es; and if I forget not, you believed so too, not many Months ago.

*Broad.* I might have talk'd and argued otherwise; but that was no Proof of my Opinion.

*Tully.* 'Tis true, a Man sometimes may argue against his own Opinion, to make Trial of his Company, to whet his Invention, or to support Conversation; but when a Man talks and argues all his Life in Favour of a seemingly cherish'd Point, 'tis hard to conceive that he should be all that Time arguing against the Conviction of his own Heart.

*Taff.* There lies the Charm, as Mr. *Stately* call'd it lately; or rather the Delicacy of modern Patriotism. One of your truly modern Patriots adopts no Opinion,  
nor



nor feels no Conviction, but just as it suits with the Prospects in View. While he is courting the deluded *People*, the *People* are all his Care; but while he courts *Ministers*, the C——t ingrosses all his Thoughts. The *People* were heavily aggriev'd, and their Complaints were well warranted some few Months ago; but at present, they are easy and happy, tho', as they are a moody, murmuring Generation, they won't own it. But the *Patriots*, who *feel* that all is right with these headstrong *People*, are deaf to their wanton Complaints.

*Long.* Gad! *Taff*; that Word *feel* was spoke with too strong an Emphasis, for one of your Politeness, and the known Probity of those to whom it was meant.

*Taff.* Any Man that the Cap fits is welcome to put it on; nay, the *People* have already and always will make a Present of it to those to whom it belongs.

*State.* By your own Argument, the *People* are no competent Judges of a Man's Merit or Demerit, unless it be that all Merit consists in paying them Court, and all Demerit in paying them none.

*Tully.* I can't think so meanly of the *People*. And I am sure Experience is with me in supposing that no Man will be ever in their Favour unless he be virtuous, or wear the Appearance of Virtue. They are

not

not infallible any more than their Betters, but liable to be deceiv'd ---

*Taff.* And who so well can describe the Weakness of those deluded People, as they who have gone thro' all the Degrees of public Deception?

*Broad.* Gentlemen ring the Chimes so long on the *Deception of the People by others*, that they quite forget how very little oblig'd these same People are to themselves. --- Pray, Mr. *Taff*, who deceives the People most, those who think they have no essential Grievances to be redress'd, and therefore go about redressing none; or those who say they have, and yet concur in all Things with those who assert they have none?

*Dapper.* I don't think the Question fairly stated.

*Taff.* No, Sir; 'Tis impossible for the Tainted and Vitiated to state any Question of this Nature, fairly or impartially. The true State of the Question is, who *deceives* the People most, those who all their Lives profess'd the highest Regard for their Interest and Welfare, and made them a thousand Promises of redressing their Grievances, whenever it should be in their Power; but who, as soon as they arriv'd at that Power, or at least at the *Place* which they had all along in View, not only forget all they had promis'd, but become the greatest Oppressors

Oppressors of those very People they stood most oblig'd to; or to those, who made no Promises but they would perform if they had the Power, and who have gone unwarrantable Lengths only the better to be able to awake the *Promises-breakers* to a Sense of the Obligations they lie under, and of their own Honour?

*Dapper.* Neither of you state the Question to my Liking ---

*Long.* I hate your long-winded Questions; one is so apt to forget the Beginning by that Time he gets to the End. What would you think of this short State of it? Who is the bigger Rogue, he who makes Promises with a Design never to perform them, or he who designs the Performance of his Promises, but never takes a right Step towards keeping his Word?

*Dapper.* Pshaw! you are quite wide of the Question. ———

*Long.* But not of the Case; for I'll be sworn I have stated that right.

*Dapper.* Why Man, there is no Sort of Aptness in your Comparison; the Question was about Rogues; but you, suppose one only to be a R——e, and the other a Fool.

*Long.* If there be two Caps, why should one Man be allow'd to wear both while the other goes bare-headed; and especially when



when the Bonnets are differently laced and embroider'd?

*Taff.* You are welcome to bestow any Epithet you will upon me, except that of *Villain*. But let me say, that if I deserve the Fool's Cap, 'tis more for my too great Partiality to those I once think well of, than according to you, Mr. *Longbib*, for never having taken a right Step towards keeping my Word with the People. And however well or ill guided my Steps have been hitherto for the Service of the Public, I can't say; but am sure the Heart was good. If I have err'd, it was not intentionally. If I have not serv'd the People, I design'd it; and even design'd it by those very Methods by which I have really disserv'd them. I am now sensible that my Partiality to *Squat*, and too long Attachment to him in that Time of Confusion, have been of Disadvantage to the People, as my countenancing his Measures may have added to his Weight at C—t, and consequently to his Power of breaking the Measures of those who had the public Weal truly at Heart. But I was attach'd to him, because I thought he had the Interest of the Public in View. I countenanc'd him, because he perswaded me that his Measures tended to the Completion of my Wishes for the People: If I urged a Redress of *Grievances*, he did not say as these Gentlemen do, that there were  
none;

none; but that the Ferment should subside first. He was at the Pains, for some Time at least, to colour his Obstructions to the *Redress* I so eagerly pursued. But the *Squats* of the present Time, act without Paint or Vernish. They admit of no Grievances, make a Jest of Promises, laugh at Principle, look upon public Virtue to be a Fantome, and the People to be *Mules* and *Asses*; which last Appellation, I confess, they deserve much more than the first.

*Long.* Because, I suppose, they patiently carry their Burden.

*Taff.* And because they seldom distinguish their true Friends till it be too late.

*Long.* How much quicker has your distinguishing Faculty been? — Dear *Taff*! however lavish we may be of our Stock of Patriotism, let us husband that of *Inconsistency* a little more carefully.

*Taff.* Your Reprehension is just; and I thank you for't. I can't deny but I have been slow in distinguishing the Friends from the Enemies of my Country. But the Judgment alone was in Fault; the Heart had no Share in the Guilt. And can I arraign my Judgment where so refin'd Address was practis'd to over-reach it? Could I, in Honour, could I in Justice, suspect the Virtue of Men I had known from my  
G
earliest

earliest Youth, Men whom I esteem'd for their public Spirit, and whom most of the Nation rever'd for their Steadiness and Wisdom? Was my Judgment in Fault if it could not see through the thick Veil of Hypocrisy they wore all along?

*Long.* Still, Sir, do you evade the main Point.

*Taff.* Not at all, if the Point you mean be, that I did not separate earlier from those who thus deceiv'd me. My Answer is plain and short. Because I thought them incapable of deceiving. While I thought them so, I concurr'd with them, in an Opinion that their Views, like my own, tended to the public Good. I concurr'd in all they propos'd for the C——t, believing all they required to be seasonable and necessary. But I expected, when the Business of the C——n was done, that of the People would be taken in Hand. This I press'd of late with great Earnestness, but Quibbles and Evasions being all the Satisfaction given me, I became diffident and suspicious. And as my Suspicions increas'd, my Judgment grew stronger. They grew up together; and as the latter improv'd, the Veil which cover'd these *Deluders* became more thin and transparent; till at last I could see all the Deformity that had been so long hid from me. To be convinc'd,  
I urg'd



I urged this Meeting; and what was before but Suspicion is now become Conviction. Whatever the World may think of my Adherence to these Men for the Time past, I can justify it to my own Conscience. But should I continue it, I should stand Self-condemn'd, being inexcusable to myself as well as to the Public. Therefore, Gentlemen, till you are troubled with Remorse, and give Proof of your being Friends to the *People* and to Virtue, expect neither Friendship nor Countenance from me.

F I N I S.

I urged this Motion; and what was be-  
fore but Suspicion is now become Con-  
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capable to myself as well as to the Public.  
Therefore, Gentlemen, let me be re-  
leased with Honour, and give Proof of your  
being Friends to the Truth and to Virtue,  
expect neither Friendship nor Countenance  
from me.

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